201 [177] 521

has been introduced only since the Italian occupation.

The gesture indicating sour-bitter taste (which are not differentiated; and collectively called "märara"), consists of slowly shaking the head sideways ("täṅgäshaggäsha"); sometimes reinforced by the verbal exclamation of pain, "ayye" or "hayy!".

● 516 Postures differentiate between the status of the master and that of the servant. The master indicates his "free" status by sitting way back on the stool or bench, straight, in a position which would require special effort to rise and therefore emphasizes that he does not expect to have to jump up at anyone's command. A servant may not sit in presence of the master, or must sit lightly so as to be ready to perform any duty for which he may be called upon at any moment. To indicate respect, a servant carries out his duties on the run (as "on the double" in the Western armies), while the master is present.

The correct posture in sitting is called "kurkum alä", sitting "folded up"; the legs bent at the knees, the feet far back and partly hidden, since it is "rude" to sit with legs stretched out beyond the knee. But the thighs may be spread, especially when seated on a mat on the ground, even in the case of peasant women who wear the ankle-length, heavy cotton gown. To sit with legs crossed (Turkish fashion) is frowned upon as the posture of "barya", the Muslim or "pagan" ex-slaves from the Sudan; considered a rude and lazy position by the Amhara. The proper posture of the Amhara, if seated on the ground, is a squatting position, on the hips, never on the heels; feet flat on the ground, knees high and spread, the toga arranged so as to cover the knees and shins even when jodphurs are worn.

201 554 Facial expression of a high-status Amhara (noble, priest, elder) assumes a stoic appearance. The jaw muscles are relaxed, the mandible slightly dropped, the eyes half-closed but alert, breathing very quiet, [195] the voice in even tone (in contrast to the strident whine of the argumentative peasant-gabbar).

201 554 argumentative peasant-gabbar). The body expresses almost the permanence and immobility of a statue, as if the high-status person could not be surprised or dismayed by anything, certain that all things due him will come to him.

● 516 The famous "Nilotic stance", stork-like, in which the person stands on one leg, resting the foot of the other against the inner knee of standing leg, is found in the Amhara only among young boys, and an occasional, low-class adult.

554 481 In walking, nobles of the old school walk slowly, somewhat heavily, as if in formal procession. Members of their retinue carry their cane, overcoat, etc. By contrast, laborers carrying heavy burdens walk catlike, largely on the instep, and fairly fast.

F. The Language of the Toga ("shamma").

201 291 The toga is used in so many different, formal ways by the Amhara to express moods, occasion and social status in the presence of persons of differing social status, that the language of the shamma has been likened to the "language of the buffalo robe" of the Plains Indians of America (footnote 95).

The most common way of draping this usually 6 ft. long, 2-1/2 ft. wide garment can be described as "out-going"; called "tälabbäsä": The toga is draped around the upper body so that it gives a turtleneck effect, the embroidered border extends from the shoulder to the waist. This may indicate that the young wearer is in an out-going, expansive mood, considers himself a gay blade going into town in a holiday mood; when worn this way by an older man, it expresses that he is a sober, respectable citizen, in an optimistic mood, going to meet persons of equal status.

Footnote 95 - Coon, C. S.: Measuring Ethiopia, 1935, p. 116.

144 of Semitic blood. There is rather more of the Semite in the Tigraian and the Amhara than in the Shoan and the Gojjami. The Tigraian language has come [197] much under Semitic influences, and there are many common elements in Amharic and Arabic: not only in vocabulary but also in syntax. The Amharic 202 alphabet, with over two hundred and fifty odd letters, is a very exact instrument for rendering the language. It is derived from one of the old Semitic alphabets of the Middle East. Amharic has many explosive sounds which [194] often give the impression that the speaker is excited and indignant when he is not, and with the impatient foreigner this can sometimes lead to misunderstandings.

142 Physically the Amhara is slight and light-boned with regular rather delicate features. He has quick almost bird-like movements and his manner [516] gives the impression which I cannot describe better than by the word fluttering. The hair and beard has the characteristic Hamitic corrugation. [145] Men often go iron grey in middle life, but seldom white. The hair of the [302] women is artificially frizzed and dressed with butter-grease to fix it. This gives them a gollywog appearance.

157 The Amhara have the most charming manners and they like to stand on ceremony. They have a complicated social hierarchy and always dismount 576 as a salutation to superior persons. They will also touch with their lips the hands or knees of superiors. At the same time they have the naturally easy 644 and democratic outlook of the East; and the poorest man will expect attention and the right of access to a Ras, or even to the Emperor. The approaches to the palace at Addis Ababa were lined with sometimes quite humble people, farmers and soldiers, waiting an opportunity to secure the Emperor's decision on some matter.

157 To respond to his ceremonial manners is an easy way to the heart of the 576 Ethiopian. At the same time they are quick to take offence and their shrill voices are soon raised in anger.

147 The frail physique and mercurial temperament of the Amhara is doubtless the result of the rarefied alpine atmosphere and of a diet predominantly of [262] grain paste seasoned with strong condiments—which they vary from time to time with orgies on practically raw meat. But fragile as they look, the Amhara are, nevertheless, extremely hardy. They will sleep out in all weathers with nothing to cover them but their thin cotton robes; they are remarkable runners and can maintain a jog trot all day; they are like goats on the hillside.

153 I believe the Amhara to be naturally intelligent with a brain which only awaits proper training and development. During the five years of the [191] Italian occupation, no small proportion of the population of Addis Ababa acquired a fair knowledge of Italian. I knew a boy of twenty who, in addition to excellent English, was proficient in Arabic, Somali, Galla, and Swahili. He came, of course, from Harar, which is a great metropolis for peoples from all round the Red Sea. Abyssinian recruits acquired a knowledge of Morse with remarkable facility.

157 When it is possible to overcome the linguistic difficulty and get on friendly terms with Ethiopians, they prove delightful companions, naturally kind, generous and friendly, with a charming sense of humour and often a nice

11:Levine Z-4,5 (1958-1961)1965 MP5 Amḥara MP5

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FIG. 1.—*School of* qenê (*Wäshärä Märyäm monastery, Gojjam*)

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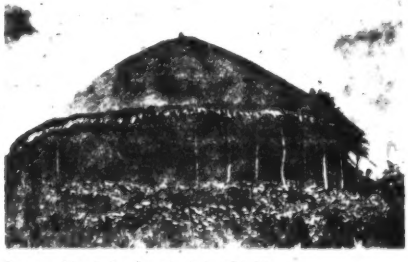

FIG. 2.—*Nagäsi's church, Agäntchä, Manz*

[P. 14-A]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

FIG. 3.—*Fāsil's castle, Gondar*

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FIG. 4.—*Two Manzé elders*

FIG. 5.—*Mana, the ode of hänā*

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[R14-8]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 20.—*Traditional (church) school: student huts*

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FIG. 21.—*Traditional school: learning to read*

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FIG. 22.—*Traditional school: learning zema from master*

[P 142-A]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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[P.174-8]

FIG. 27.—*A deacon*

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FIG. 28.—*Group of* dabtarā

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FIG. 29.—*An old priest*

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

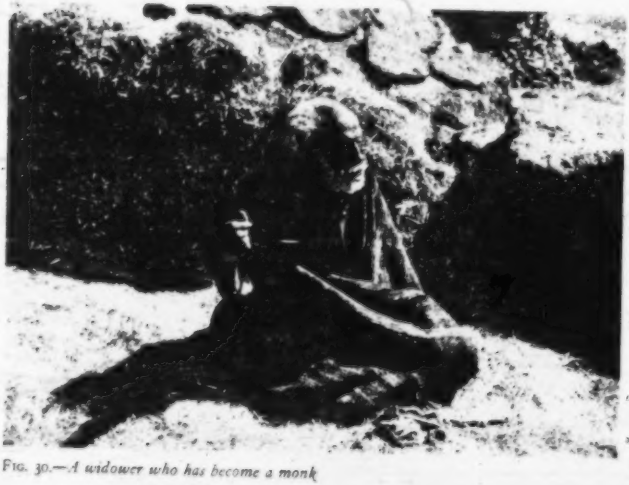

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FIG. 30.—*A widower who has become a monk*

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FIG. 31.—*A group of clergy*

[P. 206-A]